

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

No. 20.

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VOL. I.

## FOREIGN INTELLIGENCE.

### MISSIONARY INTELLIGENCE.

The following interesting information was enclosed in a letter from the Rev. J. A. Haldane of Edinburgh, to the Rev. Mr. Maclay, a Baptist Minister of this city.—*Christian Herald*.

"A letter was received this day from Mr. W. P. Brook, dated Sidney, New-South Wales, Nov. 2d, 1815, from which the following important information is extracted.

"I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, Hath a nation changed their Gods? I think before you receive this it may be answered, Yes. The Taheitan nation hath changed their false Gods for JEHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols and professed themselves the worshippers of the true God, and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs; he is ready to sink under his labours. I long to be with him, as he and all his brethren say I may be immediately useful. Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill, yet blessed be God the Gospel flourishes and gains ground rapidly. I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the Gospel in Eimeo will be considered as the most glorious that have been witnessed for many ages—Priests publicly burning their Gods—Chiefs destroying their Morais—pulling down their sacred al-

tars, and cooking their victuals with the materials—men and women eating together—and group after group flocking to the Missionaries, and giving themselves to the Lord. The triumphs of the Gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo"

*Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.*

Continued from p 296.

STELLENBOSCH,  
(Twenty-six miles North East from Cape Town.)

At Stellenbosch, Mr. Bakker continues to preach to the slaves and Hottentots, for whose accommodation a larger place has lately been erected. He is well attended, and many have reason to be thankful for his labours.

An Auxiliary Society has been formed here, by whose liberality Mr. Bakker is wholly supported, and the overplus of the subscriptions amounting to 400 Rix dollars, (£ 100,) is devoted to the further extension of the Gospel by our Society\*.

The slaves also, on hearing a part of our Report for the year 1814, determined to devote their mite to the Missionary treasury, and have already contributed about 60 Rix dollars, (£ 15.)

Mr. Kramer also preaches to the Hottentots and slaves, and residing among the Boors in the extensive Drosdy, (or district,) of Tulbagh, and we believe is useful among them.

\* A Gentleman in Africa has lately bequeathed the sum of 10,000 florins to the Stellenbosch Society, the interest of which, is to be applied by them to Missionary purposes.

## CALEDON,

(About 120 miles East of Cape Town.)

Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. We rejoice to hear that the affairs of this settlement are in a prosperous state. Twenty adults have been baptised in the course of the past year, and twenty more are candidates for that ordinance. Mr. Wimmer assured Mr. Read that he never saw the work flourish so much, even at Bethelsdorp. It was formerly the wish of Mr. Wimmer to return to Bethelsdorp, and Mr. Read sent a waggon to convey him thither; but so strong was the attachment of the people to his ministry, that they would not suffer him to depart, unless they also might go with him.

At the recommendation of Government, the British system of education has been introduced here and a school room has been erected. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing in every evening service. Some of the people have begun to build themselves brick houses. There are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus we perceive that religion and civilization are advancing hand in hand.

## HIGH KRAAL,

(Usually called Hooge Kraal, in the Drosdy, or district of GEORGE, about 300 miles east of the Cape.)

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three hundred people; but many of them, being either slaves, or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by

partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the good-will of the Landrost, who sometimes attends his church. This Gentleman has always been friendly to our Missionaries, and deserve the warmest thanks of this Society.

Mr. Pacalt performed a very useful service to our brethren intended for Lattakkoo, by travelling to the Cape, (about 300 miles,) to meet them on their arrival, and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The brethren who continued at High Kraal about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this Society "for their good friends in the far land, who thought of them, and sent a teacher of his word among them." "I think," says one of the brethren who gives us this account, that the Hottentots may indeed be said to "strive to enter in at the strait gate;" and though you, my venerable fathers in England, often *speak* of the blessed effect of the Gospel among the Heathen, yet, to form an adequate idea of it, you must come hither and see it.

## THEOPOLIS,

(In Albany, formerly called Zuurland, about sixty miles beyond Bethelsdorp, N. E.)

Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Bethelsdorp, has appeared here. This settlement was threatened by a late insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the report of the proceedings at this sta-



tion is very interesting, but it is not yet come to hand.

(THORNBERG, OR VANDERWALT'S FOUNTAIN.)

*In the Bushmen's country, about five days' journey north of Graaff Reinet.*

This Mission, recently commenced by Mr. Smit, has laboured under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the natives that the Missionaries wished to betray them into the hands of the Boors, between whom and themselves a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the Missionaries among them. Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Bethelsdorp; and Jan Goeymen, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to assist them in civilization, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew. We indulge the hope of hearing of the success of our brethren in this great and dangerous enterprise, among some of the most rude and savage of the human race. The establishment of a mission among them will be an incalculable benefit to the country, and especially to Missionaries and others who have occasion to travel through it.

#### GRIQUA TOWN,

*In the country of the Griquas, (formerly called Bastard Hottentots,) north of the great river.*

At this important station, which is the most distant of all our African settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success.

It is with deep concern that the Directors have now to report the death of their pious and faithful Missionary, Mr. Janz. In our last, we stated the death of Mrs. Janz; there is reason to think that his attention to her, during her illness, and his grief on account of her death, was the means of hastening his own dissolution; he was carried off by a rapid decline. Mr. Janz was a

man of an excellent spirit, eminent for faith, self-denial, and holy zeal for God; an active, faithful disinterested Missionary. The people placed the greatest confidence in him. He visited them from house to house, and he had generally some of them at his own for instruction. His zeal continued to the end; and during the last days of his illness, he urged Mr. Saas, who providentially visited Griqua Town at that time, frequently to preach Christ to the people, and wished to arise from his bed, to ring the bell himself, for calling them together. He died, after being two hours almost continually in prayer.

In the last letter that Mr. Janz wrote, he stated, that the four native brethren, set apart to Missionary work at Graaff Reinet, were exceeding zealous in visiting all the kralls of the Corannas and Bushmen. Mr. Janz had lately baptised a number of persons, in Mr. Anderson's absence, and many more were looking forward to that ordinance. He pleaded strongly for an increase of Missionaries at that place.

Mr. Helm, who laboured with Mr. Saas at Bethesda, having been obliged to leave that place on account of his health, has now joined Mr. Anderson, at Griqua Town, to supply the place of our deceased brother.

An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world) have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions:

Elephant's teeth, 30 pounds.

Nine young Bulls

Four Heifers

One Ox

Twenty-three sheep

Five Goats

To remedy the inconvenience sustained by the people, (who have now made considerable progress in civilization,) by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens.

Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing press should be established there; a measure which the Directors highly approve.

#### BETHESDA,

(Formerly called Orlam's Kraal, on the Great River, about mid-way between Griqua Town and Pella.)

Mr. Saas and Mr. Helm have laboured at this station; where many, we trust, have been converted to God. More than 80 had been baptised in the course of one year. Mr. Helm having been obliged, on account of his health, to remove, another Missionary must, as soon as possible, be sent to Bethesda. In the mean time Mr. Saas has agreed to remain among the Corannas, and even remove with them from place to place, as occasion may require.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### TWELFTH REPORT.

##### I. Foreign Department.

1. In *Holland*, many of the Societies have collected considerable sums, and commenced a distribution of the Scriptures. At a general meeting in Amsterdam, in November last, it was finally determined that the seat of the Netherlands Bible Society should be established in that city. Under it are upwards of forty societies; and the direction of their combined energies is entrusted to a committee in Amsterdam. Of this National Institution his Royal Highness the Prince of Orange is the patron. Many Bible Associations have also been formed; in Amsterdam alone, twenty-four are already in a state of active operation. A large assortment of the Scriptures, in various languages, has been sent both to Amsterdam and Rotterdam.

2. The *Grand Duchy of Berg* Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has collected large sums,

and established Branch Societies in various parts of the duchy, as well as an active Auxiliary at Cologne, under the Presidency of Count Erast Von der Lippe. Its proceedings are marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics and Protestants being equally attended to. A donation of 100*l.* presented by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals with copies of the Scriptures.

3. The *Prussian* Bible Society formed under the auspices of his Prussian Majesty, and with the patronage of the first officers of State, entered upon its operations by an animating address to the public. In less than a year twelve auxiliaries were instituted in the Prussian dominions. How much their assistance is wanted may be conceived from the following fact, stated in the First Report of this Society. That among 18,000 German, 7,000 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. The Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries.

4. The *Hanoverian* Bible Society is diligently engaged in obtaining accurate information, preparing a large edition of the Scriptures and organizing Auxiliary Societies. It is patronized by his Royal Highness the Duke of Cambridge, and supported by the Ministers of the Crown: and the venerable President Baron Van Arnswald, now eighty-two, animates its proceedings by his exemplary attention.

5. The *Duchy of Brunswick* Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much lamented duke, who had signified his intention to become its patron. This society is supported by persons of the highest classes, and of the most respectable characters.

6. The proceedings of the *Wurtemberg* Bible Society have displayed great zeal and activity. A very particular



inquiry has been instituted by its committee into the want of the Scriptures, and measures taken to supply them. The committee have agreed to assist the Society by a donation of 300*l*. For some copies of the versions printed by the Society and presented to the King, the President has been honoured with his thanks; and the Queen, to whom a similar present was offered, charged Dr. Steinkopff with her sincere acknowledgments.

7. Among the Catholics of Wurtemberg, 7000 copies of the New Testament have been distributed, with the sanction of the episcopal authority, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg. Of the zeal manifested by this learned and pious man, it is impossible to speak without admiration. More than 60,000 copies of his Catholic Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction of episcopal authority, and he has had the happiness to witness the most pleasing fruits of his benevolence. The good effects have been so visible, that they have produced conviction in some Catholic clergymen who were hostile to the circulation of the Scriptures, or who entertained doubts of its utility. Professor Van Ess has exhibited a striking proof of a candid mind, by devoting part of his funds to the supplying of poor Protestants with Luther's Bible. Similar commendation is due to the Catholic Pastor, at Ratisbon, Regens Wittman, whom Dr. Steinkopff designates the father of the fatherless, and a friend to the destitute. The edition of the New Testament printed by him has proved very acceptable in Catholic Germany.—More than 10,000 copies have been circulated; and an impression of 20,000 copies will scarcely be sufficient to supply the present demand. The Rev. John Gossner of Munich, has also printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks.

The committee have granted to the Rev. L. Van Ess £500 in addition to former grants; to R. Witman £200; and to the Rev. J. Gossner, £300 to enable them to print and circulate the Scriptures.

8. The *Bremen, Hamburg, Altona, and Lubeck* Bible Societies, are in full activity, and have proved highly beneficial.

9. Dr. Steinkopff assisted at the formation of the six following Bible Societies, viz. For the town and circle of *Cleve*, containing 60,000 inhabitants; for *Osnaburg*, the population of which is, 130,000, composed of Catholics and Protestants jointly; for *Koenigsfeld*, in the Black Forest, and surrounded with many Catholic villages; for *Nassau Humberg*, comprising a population of 350,000; for *Frankfort*, where a depository will be formed from which the neighbouring Bible Societies may be furnished with the Scriptures; for *Neuwied* and *Wied Runkel*, containing a population of about 35,000. All these undertakings were countenanced by the ruling powers. Six hundred and fifty pounds were given to assist those several Societies.

10. The Societies in *Switzerland*, which came under the observation of Dr. Steinkopff, are those of *Schaffhausen, St. Gall, Zurich* and *Basle*; their proceedings exhibit great zeal, and they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures. Protestants and Catholics indiscriminately receive them, and many of the Roman Catholic clergy have been active in their distribution. Gratifying proofs of the good effects produced by their benevolent labours have been received. A sum of £520 was given them. At a numerous meeting of the *Basle Bible Society*, in October last, several Jews attended and became subscribers. Dr. Steinkopff succeeded in establishing a *distinct Bible Society* at *Bern*; to which the Committee have presented £200. The Society of *Chur* has finished the Old Testament in one *Romanese dialect*, and

undertaken the printing of it in another. The general Bible Society has also been active. Another Bible Society has been established at Neufschatel, under the sanction of the civil and ecclesiastical authorities. A similar society has been organized among the Waldenses, in the villages of Piedmont, comprising thirteen parishes, with a population of 17,000 souls. To the society of Neufschatel the committee have presented £100, and to that of the Waldense £200.

11. A grant has been made to the Protestant Consistory at Vienna in Bohemian, Polish, and German Bibles and Testaments, to the amount of 300*l.* as well as a donation of 500*l.* to the Hungarian Bible Institution at Presburg. A letter from the Baron of Testinak to the President, describes the condition of the people as truly deplorable; and he urgently solicits the aid of the society for the support of Protestant schools and churches in Hungary. The committee have assisted them in the only mode allowed by their rulers, that of supplying Bibles and Testaments.

12. Sets of the Versions published by the British and Foreign Bible Society, together with its Annual Reports, were presented by Dr. Steinkopff to various Bible Societies, and to the following Universities and Public Libraries; viz. to the Universities of Tuebingen, Heidelberg, Basle, Vienna, Goettingen, the Public Library of Augsburg, the Royal Library of Munich, &c. The mission of Dr. Steinkopff proved most welcome in every place which he visited. It would be impossible to enter into the details. The language of Dr. Amon, at Dresden, conveys the general impression excited in favour of the British and Foreign Bible Society by his visits. "I clearly perceive," he says, "The just and comprehensive views which your noble Society have taken of the miseries and desolations of our times: you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation which alone can support,

comfort, and bless us. May the blessing of God rest upon all our English friends!"

13. The Saxon Bible Society has received the cordial support of government, and had commenced its proceedings with vigour and judgment, and many Branch Societies had been formed. The committee have assisted this Institution with £200. The Tenth Report of the committee had been translated, and printed, at the expense of the British and Foreign Bible Society, for circulation in Germany, by the committee of the Saxon Bible Society; and they have since been requested to undertake the translation of the Eleventh Report.

(To be continued.)

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*Journal of Abdool Messee for the month of March, 1814.*

Sunday, March 6, 1814.—For some days past, all intercourse with the city has been nearly stopped from the tumult attending the Hindoo Festival of the Hooley. To-day none but the Christians residing in and immediately about the Ruttra attended Divine Worship. We had separate worship at home for those around us.

March 7.—Molwee Munsoor and Moonshee Burruckut Ullah set out on their return to Meerut, intending to come back to spend some time here in study, with a view to qualify themselves for the instruction of others. It had been decided that the Molwee should go back alone; but, on Saturday, the Moonshee said that he had been led from sinful shame to wish not to return again at present to his former friends; but, reflecting in the night how happy he was in being brought to a knowledge of the truth, he could not be content unless he made an effort to bring some of his former associates to an acquaintance with it, and he perceived he ought to consider it an honour to be reproached for Christ. His general conversation since baptism has been expressive of thankfulness and joy; and of much gratitude to Abdool Messee, as the instrument



of this good having been obtained by him. They have both attended, daily, morning and evening, for reading the Scriptures. In the mornings they read through Romans and the Ephesians; in the afternoons, the Prophecies of Daniel and the Revelations. This man promises to be another Abdool Messee.

To-day a letter arrived from Mr. Bowley, detailing many interesting conversations with Mahometans and Hindoos on religious subjects. The recent conversions and baptisms have created a strong sensation at Meerut.

March 10.—This day a letter arrived from the Native Christian, who lately attended the funeral at this place from Gualier, begging for more copies of the Scriptures, especially of St. John's Gospel,

A Molwee from Lucknow, passing through this place, called on Abdool. He brought remembrances from some of his former friends; and earnest desires that he would repent of having become a Christian, and would cease to lead others to forsake Islam. The Molwee said, "The English care nothing about the matter. You alone are the author of the discussions excited in various places; and your friends wish to know what you intend." Abdool answered, that he intended, through the help of God, to go on publishing the Gospel to the end of his life; and, added he, "You ought rather to be excited to consideration, from the circumstance of the English in general caring little about the matter. Had they wished people to become Christians, you might have thought many were influenced by them, or you might have suspected that undue means were used to make converts: but now that I, a person formerly of your own religion, and others have embraced Christianity, notwithstanding it gives us no respectability with the English, you might believe we have good reasons for what we have done." The Molwee on going away begged for a copy of the Gospels, which was given him.

Sunday, March 13, 1814.—The

usual services: nothing remarkable occurred.

March 15.—Public Worship having been appointed on Tuesday and Friday Evenings by candle light, this evening an aged Georgian, who is acquainted with the Armenian language, attended among others, and expressed himself highly gratified. He has been living for some time in the house of Goor-geen Beg, before mentioned, who enjoys an estate given him by Government. The son of G. B. appears truly pious; and the above aged person has been employed, at his suggestion, in comparing our translations with the Scriptures in the Armenian Language. The correctness of the translations surprises the old man, who says, he did not know before that the English understood any thing about true religion. His approbation of the translations has evidently excited in some more confidence in them, and will have a good effect on that class of people around us.

March 19.—A letter arrived to-day from the Armenian, a Captain in Scindia's army, referred to Jan. 7th, acknowledging, with much thankfulness, the receipt of the Books; and also another, mentioning that there is a considerable demand for the Scriptures at Hansi, west of Delhi: many copies have been sent thither. An Armenian is also lately gone to that place from this, carrying with him some copies of the Gospels, and a copy of the Catechism, all which he himself earnestly begged leave to have. A letter from Mr. Bowley, dated the 10th, says, "We go on with our Sunday Meetings as well as could be expected. The baptised Byragee who lives eight coss distant (about fifteen miles) has been with us, and had three of his former disciples with him at the chapel last Sunday. He seems to rejoice in his change, and to be very lively as a Christian.

March 25.—A Mahometan of high family, who is lately come from Barcilly and Futtighur, visited us. He had known Abdool Messee before. Another respectable Mahometan, from

the same place, visited us lately on his way to Gualier. He asked for and took with him a copy of St. Matthew.

Sunday, Mareh 27.—We have now to deplore, what was to be expected, the fall of some of the baptised from their stedfastness. For two months past Hydiut Messee, baptised 28th August last, has been ill with a dropsical complaint, as it is supposed. Having tried many medicines without benefit, an old acquaintance, a Jogi Faqueer (Devotee) came to see him, and insisted that he was bewitched, and that for five rupees he would cure him by enchantment. The wife of Hydiut Messee unhappily was caught in the snare; and the husband began, it seems, to allow charms to be used for his recovery. On this being discovered, they were warned and counselled, but in vain. At length they were told before all, that they must either cease from their practices, or be separated from the congregation. In consequence, they yesterday removed themselves to a neighbouring village. Not a single cause of suspicion appeared before this.

March 28.—The person from Bundecund, who has been in attendance since the beginning of January, came to-day desiring baptism, as he has often done. He wishes to return to his family; and there is no one, he says, to admit him to the profession of Christianity if he leaves this place without baptism. The following questions were put to him:—"How long has this desire of becoming acquainted with the Gospel been excited?"—*Ans.* "Upward of a year."—*Q.* "Do you remember how you were led to desire an acquaintance with it?"—*A.* "A Molwee (who was mentioned) is constantly, in private with his friends, speaking in praise of the Christian Religion. Once I mentioned the Virgin Mary: the Molwee reproved me for not giving her the usual title of Hazrut Miriam. I asked why she should be thus honoured: he said, she was the Mother of Jesus, the Word and spirit

of God. I asked him the meaning of these expressions: he said, they expressed Christ's Divinity."—*Q.* "Well, what think you of the Virgin Mary?"—*A.* (addressed to Abdool) "I think she was a sinner, like you and me; but honoured greatly in being the Mother of the Lord."—*Q.* "What excellency have you seen in the Gospel above the Koran, that you should embrace Christianity?"—*A.* "In truth, I never could understand the Koran, or the explanations given of it. In one place, Jesus is called the Spirit of God, which can be no other than God himself: in another place, he is called a mere Prophet. Now the Gospel I can understand, which speaks plainly of Christ, and appears to me the truth."—*Q.* "But the Koran teaches that remission of sins is to be obtained by prayers and almsgiving: what think you of that doctrine?"—*Ans.* "As to almsgiving, it can do nothing in that point of view; and I am sure there is no way of forgiveness for a sinner, but through faith in the blood of Christ."

March 30, 1814.—A letter received to-day from a neighbouring station has the following passage: "I am happy to tell you that the drummers go on better than I had any reason to expect. Nine attended Worship in Hindoostance on Sunday; and fourteen Christian Boys and Girls are regular attendants in the lines, to hear the Scriptures, and learn the Catechism. Six others occasionally go thither—twenty in all.

March 31.—The person who visited me on the 25th, came again to-day. He said, among other things, that from what he had heard of the History of Christ through Abdool, he was inclined to learn more. A brief view of the Prophecies respecting our Saviour was read to him, and the former way of Worship by Sacrifices explained to him.—Schools as usual.

Agra, April 1, 1814.

(Signed) D. C.



## DOMESTIC INTELLIGENCE.

*From the Commercial Advertiser.*

*American Bible Society.*

The following extract of a letter from a gentleman in Boston to his correspondent in Princeton, N. J. contains information too interesting, too gratifying to the friends of the American Bible Society, and of revealed truth, to be long withheld from the public eye. From the meeting of a few gentlemen on the 3d of Sept. last, at the Exchange Coffee House in Boston, we see what great and animating consequences are likely to result. A general meeting of the citizens of Boston, for the purpose of patronizing our national institution, is an event of no ordinary magnitude. It will have a powerful influence not on the New-England States alone; it will prompt to exertions of a like nature in the other sections of the United States, and probably impress the members of the *Philadelphia Bible Society*, in favor of co-operating with a society, they *once* deemed "useless and impracticable;" it will materially add to the extension of that light, which is to enlighten every people and nation on the surface of the globe, and will be received from the shores of Europe and Asia, with no small degree of satisfaction.

*Boston, 27th Sept. 1816.*

"Dear Sir—The Massachusetts Bible Society have accepted the report of the committee, which was "that a connection be formed with the American Bible Society on the terms specified in the third article of the constitution." I am happy to inform you that the report was accepted by an unanimous vote. Some little difficulty arose in regard to the constitution, of the word "districts," but an explanation of the word by the Rev. Mr. C——, agreeably to your interpretation of it, satisfied every doubting mind.

After the report was accepted, the Rev. Mr. C—— moved that a committee be chosen by the society to co-operate with any citizens who might feel an interest in promoting the object of the American Bible Society. It was voted unanimously, that a committee of seven be appointed. The following gentlemen were accordingly elected, viz.:—Lieut. Gov. Phillips, the Rev. Mr. Channing, Mr. Grue, Mr. Tappan, Mr. H. Grey, and two others whose names I cannot recollect.

"The committee has agreed to meet on Monday next, the committee of the citizens chosen at the Exchange Coffee House, when you were present, by whom such measures will be recommended as will be

thought most expedient for collecting donations and subscriptions. It is expected that the Clergy of Boston and its vicinity, will address their congregations on the subject; after which a *general meeting* of the citizens of Boston will be held at the State House. Presuming that this information will be gratifying to you, I have hastened to communicate it. We feel animated at the prospect. Our expectations, thus far, have been answered—we hope and pray that nothing may occur to damp our joy. Every thing is working right, according to our judgment. The Lord's will be done.

Your's with great respect, &c.

*School for the heathen youth.*

At the Meeting of the American Board of Commissioners for Foreign Missions in Hartford, on the 18th, 19th and 20th ult. the subject of establishing a school for the education of heathen youth in our own country, with a view to the propagation of the Gospel among heathen nations, was taken into consideration; and it was determined by the Board to establish such a school. Agents were appointed, viz. the Hon. John Treadwell, Rev. Dr. Dwight, James Morris, Esq. Rev. Dr. Chapin, Rev. Lyman Beecher, Rev. Charles Prentiss, and Rev. Joseph Harvey; who are authorised to form a plan for establishing and conducting the School, and to put it into immediate operation. The doings of the agents are subject to the revision of the Board, to whom they are to make an annual report. All monies contributed for the support of the schools are to be remitted to the Treasurer of the Board.

We understand that two American Indians, and five Owyheeans, some of whom have been, for several years, under a course of private instruction in Connecticut, will be admitted into the school as soon as it shall be established. One of the Owyheeans is a Prince, the son of a King of one of the Sandwich islands. He was discovered a few weeks since in Boston, and sent on to join his companions in Connecticut. It has been proposed to the Board to take under their patronage, a young Chinese, now in New-York. It seems more probable, however, that he will be sent to England, where the London Missionary Society are paying particular attention to the education of Chinese youth.

The course of education in the contemplated School will be designed to prepare the young men for school-masters, and in some instances, for religious teachers, and will enable them on their return to their native country (whither they will be sent after their education is finished) to intro-

duce the improvements of civilized life, and the pure blessings of Christianity. We trust that this new and interesting object will receive a liberal support from the benevolent public.

The following gentlemen were re-elected officers of the American Board of Commissioners for Foreign Missions for the ensuing year.

Hon. John Treadwell, Esq. *President.*

Rev. Samuel Spring, D. D. *Vice-President.*

Rev. Samuel Worcester, D. D. *Cor. Sec'y.*

Rev. Calvin Chapin, D. D. *Rec. Sec'y.*

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*To the Editor of the Religious Intelligencer.*

SIR—In number 15 of the Religious Intelligencer you gave your readers a very interesting address, written by the Rev. Gordon Hall, one of the American Missionaries now in India. I have just given it one reading, and feel the importance, I hope, in some degree, of sending aid to those perishing Heathen who are groping in darkness, superstition, and error. O! will not the awful considerations brought to view in the address, arouse the enlightened Christians of this country, to an inquiry after their duty to God, and those countless perishing souls who inhabit the benighted corners of the earth? Will the souls of those who perish for lack of vision be required of Christians who are favoured with the gospel? And will they not be engaged in sending the knowledge of the way of salvation to them before they meet at the dreadful bar of their Judge? O Christians! why not contribute of your substance for the everlasting good of immortal souls? why not use the property which God hath given you, for his glory? your children do not want it half as much as those perishing heathen; and O, consider the vast importance of sending the words of salvation to those, who, if you do not lead to the door of mercy will rise in judgment against you. The souls of the heathen are precious; they are worth more than worlds: and shall we, who are exalted to heaven in point of privileges, be thrust down to hell for refusing to lend our aid, in leading the ignorant to the Lamb of God? If we know our Master's will, let us be careful to do it, lest we "be beaten with many stripes," while those ignorant heathen receive but few stripes. Now is the time for Christians to prove their attachment to their professed Lord and Master: Many are exerting themselves in the great Redeemer's cause; and who can be stupid when immortal souls are at stake? Shall

Christians, shall they who have covenanted with Almighty God; they who have enlisted under the banner of the cross; they who have taken the great God to be their God; they who have given all they are and all they possess; they who have hopes of meeting their Creator in regions of unclouded light; they who expect to be admitted to the company of glorified Saints in Heaven; they who long to reach the confines of the eternal world, and commence the glorious theme of Redeeming Love; they who will eternally be ravished with the glories which are prepared for them, which were secured for them by the benevolent Redeemer; shall they refuse to open their hands for so benevolent a design? O no. Christian, you cannot look upon those millions of souls who are going with rapidity down the broad road to hell, and not feel your hearts burn within you. Those myriads of never dying souls will make your bosoms burn with strong desires, that something may be done immediately to bring them to an acquaintance with the way of salvation by Jesus Christ. O then, pray fervently, that the Lord would send forth faithful labourers into the field.

#### REVIVALS OF RELIGION.

In many of the towns in this state which were visited the last year with such powerful revivals of religion, the work is still progressing, and the influences of the Holy Spirit are shed down upon them like the gentle rain that watereth the earth. The humbling doctrines of grace, as they are preached among us, are acknowledged of God and mercifully applied by the Spirit to the consciences of sinners. They are convinced of sin, of their own depravity, and their entire dependence; and are taught, like Peter, when sinking, to cry for mercy to Him who is waiting to be gracious. Thus the work is carried on without noise or tumult. There has been, for some months past, a still progressive work of the Holy Spirit in the town of Milford, and numbers have been hopefully brought out of darkness into God's marvellous light. Within a few weeks, a powerful revival has commenced in Waterbury, extending to all denominations of Christians: also, in Mansfield, and in Hamden and Columbia, we hear a work of grace has commenced.

*Extract of a letter to the Editor, dated Hinesburgh, Vt. Sept. 27.*

"In many parts of this State, there is of late an uncommon attention to the great concerns of religion. In Charlott, near this, within a few weeks past, the attention is beyond all description: it spreads



with astonishing rapidity. Christians are awakened—every thing is changing—it is a wonderful presage of that Great and Glorious day, when all shall be brought to a saving knowledge of the truth as it is Christ Jesus.”

*Extract of a letter from a young gentleman who has lately been travelling in Vermont.*

“In the west parish of the town of Westminster, an unusual attention to religion commenced about the 1st of August. Previous to this time a very general stupidity had prevailed, and the friends of Zion had occasion “to mourn, because few came to her solemn feasts.” Individual Christians, and I believe the Church as a body, began at length to feel and deplore the evil, and earnestly to entreat God for the outpouring of his Spirit. This state of things was immediately followed by a degree of solemnity in the congregation which none of them had ever before witnessed; and the transition was almost instantaneous from a state of general stupidity to that of deep and solemn conviction. The Spirit of God among them was literally like “a mighty rushing wind.” This world and its concerns seemed to be entirely forgotten, and eternity became the all-engrossing subject of the thoughts and conversation. Within one week after the commencement of this work, not less than 20, I am informed, were the hopeful subjects of grace; and there are now many persons of every age and situation in life in the different stages of alarm and conviction, comfort and joy in believing. It was lately observed by the minister of the parish, that there was not probably an individual in his congregation who was not more or less concerned for his soul.

*Extract of a letter, dated Cooperstown, September 16, 1816*

“God the Holy Spirit is in our neighbourhood. At Hartwick settlement, about eight miles from this place, there have been large additions to the Church. I have seen and conversed with several persons there; it is indeed a season of Divine Grace and Power. A person who resides there, remarked to me this day, that whoever among them possessed a spark of religion, it was now in exercise.

*Extract of a letter dated Norfolk, Sept. 14.*

“Religion appears to be reviving in the different churches. We (the Baptists) had about thirty added to our church since the 1st of May, chiefly white members. Our Methodist friends say that hundreds have joined them lately; the Presbyterians seem to be gaining ground. I never saw such a prospect in religion as at the present time.”

In the town of Greenwich, N. H., a very considerable revival of religion has lately been experienced. It is chiefly confined to the Baptist society. Elder Barber, their pastor, states, in a letter to the editor of the Hamilton Gazette, that “since the 20th January last, two hundred and thirteen members have been added to the church under his care.

*Memoirs of the Rev. Elijah Wood, late minister of Southbury.*

Mr. Elijah Wood, son of Nathaniel Wood, was born at Otis, in the State of Massachusetts, Nov. 14, in the year 1784. His mother was hopefully pious, watched over and instructed her children in religion with much care and attention. But she died and left him about eleven years of age. This event was a great calamity to the children, as it deprived them, at a tender age, of her maternal care and instruction. Just previous to her death the family removed to Nobletown, Columbia County, State of New-York, where the habits of the people had an unfavourable influence on the morals of the children. After staying in this place about five years, Mr. Wood's father removed to Canaan in the same County. He was now about 16 years of age. From this time till he was about 23 he “walked according to the course of this world.” Living in a public house, at a distance from the stated worship of the sanctuary, he became not only very thoughtless and careless, but very negligent of the common means of grace. In the autumn before he was 21, he was very unexpectedly and violently seized with epileptic fits, which greatly impaired his constitution. In consequence of this he made, in the April following, a voyage to sea; and returned after about 8 months quite restored to health. We mention this as affording a useful hint to others who may be exercised in the same way. From the November following he was engaged in a school until the next May. In August 1807, by a very afflictive dispensation of Providence he was brought under deep concern for his soul, and hopefully brought to em-

brace the Saviour of sinners as he is offered in the gospel. He made a public profession of his faith in Christ, and a solemn dedication of himself to Him in baptism in December following. This winter he was again engaged in a school, where he maintained a morning and evening devotion with those under his care.

We now come to a new era in his life, and some incidents may deserve notice which led him to look to the Christian ministry, and which, as steps in Divine Providence, have brought him into that sacred work. After being hopefully brought "into the glorious liberty of the Sons of God," he imbibed a deep concern for others who were apparently yet in bondage. He frequently took a part in the prayers and exhortations of social religious meetings, to the acceptance of many and much to the edification of his Christian brethren. At this time he was advised by a very venerable and pious clergyman, to think of preparing for the work of the ministry. His own resources were very limited, so much so, as to forbid any expectation of accomplishing so great an undertaking. However, in October 1808, he commenced study with a private instructor, the clergyman where he lived. These studies he pursued until the June following, when the Lord, in the patronage of the Hon. Stephen Van Rensselaer of Albany, opened a door for his preparations for future usefulness. After studying with much diligence and success the Latin and Greek languages, with a variety of other early classics, he entered a member of the Junior class at William's College, in September 1810. The next August, by intense study, he was attacked by some alarming pulmonic symptoms, which eventuated in a severe sickness. So low was he brought by this sickness, that the most skilful physicians despaired of his life. His mind, established by Divine grace, was calm in the near view of death. But by a very unexpected interposition of Providence, he was again restored to health. He then resumed

his studies at College, and graduated in September 1812. Having procured a system of theological questions, he returned to his father's house, read books, and wrote dissertations sermon-wise on those questions. Toward the last of September, he put himself under the care and instruction of the Rev. Dr. Hyde, of Lee. Here he continued his studies until the last of January next following; when he returned to his fathers, and was married to Betsey Aylsworth of Canaan, New-York. On the 3d Tuesday in February he received license to preach as a candidate for the Christian ministry, from the ministers of the Berkshire Association. After preaching a few times in his own, and some neighbouring towns, he came into the State of Connecticut; took a line of introduction from Mr. Beecher, of Litchfield, to the people in Southbury. An immediate door was opened before him in this place. The people had been recently deprived of a very useful, faithful, and godly minister, the Rev. Mr. Wildman. Smarting under this afflictive providence, they had made no systematic provision to supply the pulpit. Mr. Wood preached with them, and was happily instrumental of promoting an increased attention to the means of grace. He then made a short visit with his friends at Canaan; but pursuant to an agreement with the people at Southbury he returned and continued his labours with them. Some few cases of unusual thoughtfulness had occurred previous to Mr. Wood's preaching here, but through the blessing of God, his labours were instrumental of awakening many more. The state of the church was low at Mr. Wildman's death, consisting of 33 members; 9 only of this number were males. During the summer, several obtained hopes of being subjects of recovering grace. The church was roused from its slumbers, and the people became remarkably united in Mr. Wood. They gave him a call to settle with them in the work of the ministry, which he ac-



cepted; and was ordained on the 4th of August 1813; just one year from the time of Mr. Wildman's death. Very considerable accessions were made to the church; discipline was revived, and in less than two years its numbers were more than doubled. Mr. Wood's labours were abundant. He preached two public discourses on the Sabbath, and commonly had a conference at 5 o'clock or an evening lecture. His people became more and more attached to him, and he to them. Few men have ever been more interested in the work of the Christian ministry, and very few for the time have laboured with such persevering diligence in it. But his efforts were doubtless beyond his strength. His constitution, which was feeble before, was greatly injured by them. While some err by not doing all they are able to do, others doubtless go beyond their strength. In this Mr. Wood has probably erred. He had scarcely been settled a year, when he began to decline. He was attacked with a disorder in the kidneys and other complaints. Although frequently subjected to great pain, he continued his ministerial labours, with some interruptions, until the latter part of February 1815, after which he was not able even to meet with his people in social worship.

In the sickness with which he was visited while a member of College, his mind was uncommonly serene. Then, although his prospects in a worldly view were flattering, he had not so many ties to bind him to the earth. He had now a companion with whom he was happy, and a little daughter, born December 18, 1814. These relations with that very dear one to his church and people, and the prospects which, from these were presented him, seemed for a while to bind his heart to the world. At first he indulged an expectation that his disease was not incurable; but as his prospects of recovery grew darker, his mind became more and more taken off from the world. His wife and child were the last earthly objects which lay with weight upon his mind.

"But these now," said he to the writer of these memoirs, "these I can now give up without the least reserve. To me death has no terrors." His disease baffling all medical efforts, wasted his flesh and reduced his strength. The people of his charge became tremblingly anxious, expecting a speedy separation. Every thing in their power, which could contribute to his comfort, or that of his family, was done with the utmost readiness. But "no man has power of the spirit to retain the spirit." The brethren in the ministry were particularly attentive and kind; but towards the close of his life, Mr. Wood was visited with a disorder in his head which rendered it more painful for him to converse, or hear conversation. To a brother in the ministry in one of his last visits, in answer to the question how he then felt in his mind? he replied—"I feel like a poor unworthy sinner, but I think I can trust in the mercy of God to sinners through Jesus Christ." Much of his time, when awake, he appeared to spend in mental prayer. To the writer who, during several of the last days of his life, was almost constantly with him, he once said, after being for some time engaged apparently in fervent mental devotion—"I have been long trying to overcome the world." It was replied—"Christ has overcome the world;" and "this is the victory which overcometh the world even our faith." In pensive silence he seemed to say, "Lord I believe, help thou mine unbelief!"

Little alteration was discoverable in his case, except a constant diminution of his strength. Having "set his house in order" by such temporal arrangements as he wished to make, he rested with composure the last Sabbath of his life; he could yet sit up two or three hours in a day. On Monday morning a very sudden and unexpected alteration appeared. He lost his reason, and with it all intelligible language; a very singular circumstance in cases of delirium. In this affecting state he remained with

little variation until about 11 o'clock A. M. on Thursday, when a very laborious breathing commenced. This continued with increasing violence till just before 12, when he fell asleep in the arms of death. His funeral solemnities were attended on Friday following by a large concourse of people; many brethren in the ministry were present. A sermon was preached on the occasion by the Rev. Bennet Tyler of South Britain, from Isa. lv. 10, 11. He has left a wife with a little helpless babe, and a large circle of other relatives to mourn. But perhaps his affectionate disappointed flock are most sensibly affected by his death. All their fond hopes and pleasing anticipations respecting him are blasted at a stroke.— Thus this people in less than three years have been deprived of two ministers\*.

Mr. Wood was a laborious, interesting preacher, and a man of more than common promise to the church. His sermons, not however, the most accurately written, were delivered with unusual warmth. His prospects of comfort and usefulness in the ministry were flattering; but "his days are past, his purposes are broken off, even the thoughts of his heart." "He was not suffered to continue by reason of death." May his early and unexpected call from his work excite survivors on the walls of Zion to greater diligence in ministerial duties. May they not forget that their posts, like the priest's garments of Aaron, will soon be given to others, and that they also must give account of their stewardship! "He which testifieth these things saith, Surely I come quickly." May we be able to subjoin with the full assurance of hope, "Amen, even so come Lord Jesus!"

The youth in the town of Goshen met on the first Wednesday of September last, for the purpose of forming themselves into a Society to aid in the education of heathen children.

\* Since the above was written this people have settled another minister.

Between fifty and sixty joined the Society on the day of its formation, and paid on the same day into the treasury twenty-five dollars. Some have joined since. The members are generally between four and sixteen years of age.

This Society has it in view to support at least one heathen child in the family of the Missionaries at Bombay.

And it may be proper to state, that this Society is entirely exclusive of a Ladies' and Gentlemen's Society for the education of young men for the ministry; a Foreign Mission Society, and a Ladies' Society for instructing and clothing the poor, which had previously been formed in the town.

*To the Editor of the Religious Intelligencer.*

SIR—I have the pleasure to communicate that the young people of this town have constituted their pastor, the Rev. Sylvanus Haight, a member of the American Bible Society for life. If the publication of this instance of pious liberality would, in your judgment, have any tendency to prompt others to imitation, its insertion in your valuable paper will oblige many friends to the Bible and to its Author.

Your's with high esteem,

JUVENIS.

Wilton, Oct. 9th.

*Copy of a letter from the Rev. Samuel Newell, a Missionary in India, to Mr. Reuben Smith, of Ballston, dated Bombay, Dec. 8, 1815.*

Your kind letter of the 19th of March reached me some time ago, and afforded me much pleasure. I should have answered it immediately, but as brother Hall was writing to Princeton about that time, I thought it might be as well to wait a little, as he probably communicated to your society all the information we had to communicate then. Before you get this you will probably know that I am at Bombay with brother Hall, and that brother Nott is on his way to America. I can now inform you that we are at



length permanently established in Bombay by the authority or rather permission of the Court of Directors. This joyful information was communicated to us a few days ago by Sir E. Nepéan the governor of Bombay. We now hope for an addition to our number, especially since brother Nott has left us. There is every reason to hope and expect that two or three more of our brethren would be permitted to settle here and join us in the glorious work of preaching Christ to the Heathen. We need an addition to our present establishment very much.—We have three great objects before us, the ministration of the word of life to a great multitude of people wholly given to idolatry; the instruction of the rising generation, by the establishment and superintendence of schools; and the translation, and printing of the scriptures in the Mahratta language. We have made a beginning in these three departments of our work, but we feel that two men are insufficient to prosecute so arduous a task with facility and dispatch. The harvest is great indeed, and the labourers few.

With respect to Persia, concerning which you make some enquiries, the king of course is a Mahometan, but he seems to be very tolerant to Christians. I have written home a great deal concerning *Western Asia*, and you may probably see my communications on that subject before this reaches you—this must be my apology for not enlarging on that point here. You will perceive by the multitude of business we have on our hands, that we have not much leisure for writing. We shall endeavour however in our hasty way, to answer all the letters we receive from our friends. Believe me, dear sir, I was truly gratified with your letter, and I beg you will do me the favour to write again by the first convenient opportunity.

Yours very affectionately,  
S. NEWELL.

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In *South Africa*, many thousands of Hottentots, Caffres, Bushmen, Griquas, Corannas, and people of other

tribes, are emerging from a state of the grossest barbarism, to the rank of men and of Christians. In about twelve different parts of that country, twenty Missionaries or more, some of whom are converted natives, are daily engaged in their instruction, and with a degree of success scarcely paralleled in the history of the Church.

The London Missionary Society now employs about seventy Missionaries, in forty or more different places, in most of which their wives are continually useful, not only in the instruction of the native females and children, but in the exhibition of the Christian character—teaching, by their example before the heathen, the excellence of the conjugal and maternal relations, as regulated by the holy Gospel of Jesus Christ.

The Missionary Society owes much to the liberality of Christian females in London and in many parts of the country, who, by associating in *Auxiliary Societies*, have afforded material aid to the funds of the Institution.

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The following Societies have recently become auxiliary to the *American Bible Society*.

The New-Hampshire B. S.; the Massachusetts B. S.; the Long Island B. S. (N. Y.); the Nassau Hall B. S. Princeton College, (N. J.); the B. S. of the County of Greene, (N. Y.); the Fishkill B. S. (N. Y.) recently formed; the Kingston B. S. in Ulster County, (N. Y.) recently formed; the Female B. S. of Kingston; and the Juvenile Female B. S. of Kingston.

These make the number of auxiliaries, now known, to be—48.

The President of the American Bible Society has lately received a letter from Rev. J. Owen, Secretary of the British and Foreign B. S. communicating the congratulations of their Committee on the formation of our National Bible Institution; and informing of a grant of five hundred pounds sterling, to aid in furthering the important objects of the American Bible Society.

## ANECDOTE.

Events of the last importance often arise from causes apparently insignificant. The links of the chain of Providence are wonderfully connected. An infidel ridicules—a believer admires and adores.

A certain Innkeeper who lived in the habit of intemperance and of staying from church; on hearing of their particular pleasing mode of singing, was induced to go to hear, not however without some imprecation, *that he would not hear a word of the sermon.*

As soon as the hymn before sermon was sung, (which he heard with great attention,) he took care to secure both his ears against the sermon with his fingers. He had not been in this position many minutes before the prayer finished, and the sermon commenced with an awful appeal to the consciences of the hearers, of the necessity of attending to the things which made for their everlasting peace; and the Minister addressing them solemnly, "*He that hath ears to hear let him hear.*" At the moment the words were pronounced, a fly had fastened on the nose of the Inn-keeper, and stinging him sharply, he snatched one of his fingers from his ear and struck off the painful visitant; at that very moment, the words, "*He that hath ears to hear, let him hear,*" pronounced with great solemnity, entered the ear that was opened, *as a clap of thunder.* It struck him with irresistible force; his hand was involuntarily kept from returning to his ear; and, feeling an impression he had never known before, he presently withdrew the other finger, and hearkened with deep attention to the discourse that followed.

That day was the beginning of days to him; from that moment a change was produced upon him, which could not but be noticed by all his former companions. He never from that day, returned to any of his former practices, never afterwards was seen in liquor, or heard to swear, but began to pray and hear and read the word

of God. For many years he walked all weathers to Church, where he received the *first knowledge of a dying Redeemer, and salvation through his name.* After about eighteen years faithful and close walk with God, he died rejoicing in hope, and blessed Him, who sent a mean insect to open his ears to instruction.

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**Foreign Mission Society.**

The annual meeting of the Foreign Mission Society of New-Haven and the vicinity, will be holden at the North Brick Meeting-House in New-Haven, on Thursday the 24th inst. at 5 o'clock, P. M. Public service will commence at 7: after which a contribution will be taken up for the support of Foreign Missions, and to aid in the translation of the Scriptures into various languages. At the last annual meeting the Society voted that the Rev. Nathaniel W. Taylor be requested to preach the Sermon; and in case of his failure, the Rev. Zephaniah Swift be requested to preach.

NATHAN WHITING, Sec'y.

Oct. 1st, 1816.

The subscribers, having been appointed by a number of gentlemen from different parts of the County of New-Haven, a committee to determine upon a convenient time for a meeting of the citizens of this County, for the purpose of forming a Society, auxiliary to the National Bible Society, give notice, that said meeting will be held on the 16th of the ensuing October in the State House at New-Haven, at 7 o'clock in the evening.

TIMOTHY DWIGHT,  
SIMEON BALDWIN,  
DAVID DAGGETT,  
NATHL W. TAYLOR.

We earnestly hope that gentlemen from every town in the County will unite with us in setting a bright example to the State, and to New-England. *Ed.*

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**BY NATHAN WHITING,**

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